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Remarks on the Popular Doctrines of the present Day.

THERE are, strictly speaking, two systems of doctrines preached, and contended for in this country; and these systems have become respectable from their age, and not because they are consistent, or beneficial to mankind.

The first is called by various names, according to the different opinions men have of it. Some call it *Predestination*, because they suppose the Creator has pre-determined every thing (good or bad,) which takes place in the world. By some, it is called *Calvinism*; by which they mean, *Predestination*, as John Calvin explained it. The following is the amount of his explanation:

1. That God, according to his immutable purpose, chose a certain number of Adam's race in Christ to eternal life, without any foreseen good in any of them; and the remainder he ordained to eternal wrath, to the praise of his vindictive justice.

2. That Christ by his sufferings and death, made an atonement for the sins of the elect only.

3. That all men are totally depraved by Adam's sin, which is imputed to them; and by which a corrupt nature is conveyed to them, and from which proceeds actual transgressions, and that, by thus sinning, all, excepting the *elect*, are made subject to death, and all miseries, temporal, spiritual, and eternal.

Allowing the above system to be true, the only possible way left for men to enjoy any comfort in the present life, is either to wholly disbelieve the doctrine, or else believe that they are of the "chosen few," who cannot possibly be lost, let them live in obedience or sin. This doctrine has always been a terror to mankind, and so will remain as long as men believe it. This system describes the Creator, as a being entirely different from the language of all creation from the dealings of God towards men, and the uniform testimony of the prophets, Christ, the apostle, and the knowledge and experience of all who are taught of God, and know him to be LOVE.

Look at this *system* for a few minutes! Behold a Being possessing power to bring into life millions of beings, bearing his image, and declared in the Scriptures to be his offspring, whom he loves. See him represented as making millions on millions, for a purpose infinitely worse than death; to be upheld eternally in a state of torture, without any honor to God, or good to themselves! These wretches, by their cries and constant groans, are to increase the joys of Calvin's supposed *elect*. A being possessed with all power, and a principle the worst, could not do worse, than the Creator is described as doing, or designing to do hereafter, with the creatures whose breath is in his hands, and all their ways. All the dealings of God with his offspring, contradict this system.

2. The other doctrine is called by some, *Free-will*, by others *Arminianism*, or the system, as explained by *James Arminius*. This system is exactly opposite to Calvin's, and is comprehended in the five following articles:

1. That God has not fixed the eternal state of men by any decree, only as he foresaw men would, or would not believe in Christ. Those he foresaw would perse-

vere to the end, he determined to save; those whom he foresaw would continue in unbelief, he is determined to inflict eternal punishment upon.

2. That Christ by his death and sufferings, made an atonement for the sins of all mankind in general and of every individual in particular; and that notwithstanding all this, all will be lost excepting such as believe, and continue believers till they die.

3. That mankind are not totally depraved, nor guilty of Adam's sin; but that mortality and natural evil are the only direct consequences of his sin to his posterity.

4. That there is no such thing as irresistible grace in the conversion of sinners.

5. That those who are united to Christ by faith, may fall from their faith, and forfeit finally, their state of grace.

This system carries our minds to another extreme, and places all at uncertainty. It represents the Creator as determining no farther than men determine; and upon this plan, it is quite uncertain, whether one of Adam's race will ever be saved. This system is less cruel than the other, but no more consistent. Each head, and followers, are by each other furnished with a club, with which for ages, they have beat each other, till both parties are almost bruised to death.

A man of understanding, in the belief of Calvin's system, sees at once the weakness of *Arminius'* plan; and an understanding *Arminian*, exclaims justly against the doctrine advocated by *Calvin* and his followers;—and whoever understands the doctrine contained in the Scripture, sees the inconsistency of both.

That the Creator has power to save some, and torment others, is beyond all dispute; but his tender mercies are over all his works;—his love to the world, in giving his Son, to save the world; who is the bread which giveth life to the world, proves that he will in the end, save them from all sin, misery, and death. This is plainly proved in the system preached by the *Arminians*. The *Calvinists* prove that God has power enough to save all, and the *Arminians* prove that his love is great enough to complete what his power can do.

That the Creator had a purpose concerning all men is certain, because he declared the end from the beginning, saying, my counsel shall stand, and I will do all my pleasure. Paul says, that the salvation of saints, and their calling, to be preachers, was "not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." This purpose was good, and will finally be accomplished in all, as it has been, and now is in some, who are the first fruits of all men.

Viewing Christ as the Saviour of the world; appointed to "finish transgression, make an end of sin, make reconciliation for iniquity, bring in everlasting righteousness;" and to "take away the sin of the world," destroy the works of the devil, wipe tears from all faces, swallow up death in victory, and ransom all from the grave; with what pleasure can the understanding Christian read in the Scriptures what is said of the eternal purpose of God! How comforted is he, in reading that his heavenly Father worketh all things after the council of his own will; and especially while he reads that whom he foreknew them he did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren, and that whom he did predestinate, he did call, justify and glorify. All were certainly foreknown, and of course all are included in his purpose, and are the many sons to be brought to glory, to make the Captain of their salvation perfect through suffering.

Here the *power*, *purpose*, *will*, *truth*, *grace*, *love* and *faithfulness* of God, harmonize, and so loud is the harmonious sound, as to overpower all the sounds of the contending, inconsistent doctrines of men which have for ages distracted, and made wretched such as ought to have lived in love and peace, that the God of love might have made his abode with them.

This view of the subject, leads us to see in the end, an answer to that prayer, "Thy kingdom come, thy will be done in earth as it is in heaven;" when every sinner will be pardoned and restored to favor, and every dead one raised to life and immortality; so that in the

end, according to God's eternal purpose, "Every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that in them is, shall be heard to say, Blessing and honor, and glory and power, be to him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. v. 13.

CHRIST THE SAVIOUR OF THE WORLD.

No. II.

The second place of scripture, which shews Chr the Saviour of the world, is recorded in Gen. xl. ix, 0, "*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*"

The word Shiloh, means the author of SALVATION and REST. This applies to Christ the Saviour of the world. In verse 18th of this Chapter he is called God's salvation. Jacob says, "I have waited for thy salvation, O Lord;" meaning Shiloh. Simeon saw that salvation which Jacob waited for, Luke ii. 30, "For mine eyes have seen thy SALVATION, which thou hast prepared before the face of ALL people." Christ is called the author of salvation. Heb. v. 9, "And being made perfect, he became the author of eternal SALVATION, unto all them that obey him." Isaiah describes him as the REST for men. Isaiah xi. 10, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his REST shall be glorious." Christ declared himself this SHILOH, when he said, Matth. xi. 28, "Come unto me, all ye that labor, and are heavy laden, and I will give you REST."

In this Shiloh, the author of Salvation and REST, Jacob declared the gathering of the people should be; meaning, that Christ would draw all men unto him, as their great DELIVERER. To know what this gathering of the people to SHILOH means, we must compare it

with other parts of Scripture, which speak upon the same subject.

Christ the Saviour of the world is described by gathering them in one, though now scattered. John xi. 51, 52. "But being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad." That this *gathering*, means the final salvation of all men is plain; as the Jews and all nations are here mentioned as God's scattered children; for all are the offspring of God. Though the Jews are not yet gathered, yet they will be hereafter. This is particularly described in Isaiah xlix 5, 6. "Though Israel be not *gathered*, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, it is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayst be my salvation to the ends of the earth." Here Shiloh is described as gathering Jews and Gentiles as their Saviour.

This gathering to Shiloh, as their Saviour is most gloriously described by Paul, who describes the most glorious oneness in Christ in the complete salvation of all the dead and living in the end, Eph. i. 10, "That in the dispensation of the fulness of times he might gather together in ONE, all things in Christ, both which are in heaven, and which are on earth, even in him."

There is a gathering of all nations to Shiloh, mentioned in Matthew xxv. which had its accomplishment in the Jews and other nations, at the time of the distress of nations mentioned in the chapter before this, and that event is connected with what Christ said to the disciples concerning Jerusalem and other nations of that generation. This shall be noted hereafter.

If that gathering to Shiloh and separation by him is to take place hereafter, it contradicts this text, of gathering together in one all things, and it also contradicts the whole current of testimony, delivered by the proph-

ets, who uniformly agree in the "restitution of all things;" or that the kingdoms of this world shall become the kingdom of our Lord, and his Christ.

This gathering together in one all things in Christ, in heaven and earth, in the dispensation of the fulness of times, certainly, means extending life and immortality, as far as mortality and death have prevailed; "For since by man came death, by man came also the resurrection of the dead; for as in Adam all die; even so in Christ shall all be made alive." In this gathering, angels and men will be one in Christ the head of angels, and the head of every man.

In this gathering to Shiloh, there will be an eternal end of sin and death; mortality being swallowed up of life. The last enemy of man, (death) will be destroyed; all things subdued unto the Son, and every knee of angels and men will bow at the name of Jesus, and every tongue of angels and men confess him Lord, or owner of all, conqueror of all his foes, and all this to the glory of him who appointed him thus to gather all in one. The Son will then be subject to him who gave him power to subdue, and God be ALL in ALL, the race of Adam, who will love, serve, and praise God and the Lamb forevermore, Amen!

"*Better is the end of a thing than the beginning thereof.*"

THAT which is apparently good in the beginning, and does not end better than it began, is not in any part really good. This is one peculiar excellency of the things recorded in the scriptures; that however good things in the beginning appear, we are certain, the further we pursue them, the greater good we shall find in the pursuit.

In the book of Psalms, this subject is most gloriously illustrated, in Christ, and his kingdom. This is pleasingly shewn in the 2d, 16th, 22d, 45th, 72d Psalms.

In Psalm 2d we are told of the rage of the heathen; the counsel and opposition of kings, who were determined to prevent the reign of God's Anointed; yet notwithstanding all this, God declares the decree, "Thou art my Son, this day have I begotten thee. Ask of me, and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," ver. 7, 8. All this in the end, with a complete victory over all kings, judges, and whoever shall dare oppose his reign.

The 16th Psalm describes the death, burial and resurrection of Christ, and though his soul was in hell, (or the grave,) yet is not left there to see corruption. Before his death, he is described as unmoved at the thought of going into the grave, because "thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand are pleasures forevermore." This shews his complete victory over all his foes.

In Psalm 22d, we have a prophetic description of the sufferings of Christ on the cross, with the rage of his enemies, and the contempt poured upon him, when they had their hour, connected with the power of darkness. And we should naturally conclude, that if he should ever after have the power, he would heap mischief upon them, and sink his foes to the lowest hell.—But see the end of all this! See how much better the end than the beginning thereof! The end of all these sufferings is declared in verses 27, 28, 29, 30, 31, "All the ends of the world shall remember and turn unto the Lord; and all the kindred of the nations shall worship before thee. For the kingdom is the Lord's; and he is the Governor among the nations. All they that be fat upon the earth shall eat and worship, all they that go down to the dust shall bow down before him; and none can keep alive his soul. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come and declare his righteousness unto a people that shall be born, that he hath done his."

In ver. 22, he says, "I will declare thy name unto my brethren, in the midst of the congregation will I praise thee." Next he says, ver. 25, "My praise shall be of thee in the *great congregation.*" After this, he includes all men dead or alive even "all the ends of the world, and all the kindred of the nations," with such as "go down to the dust." These are called "a SEED that shall serve him," who "shall be accounted for a generation;" and it is said that a nation not then born, shall declare it, and shew that God has done this. This agrees with what is said in Psalm 72, "Men shall be blessed in him; ALL nations shall call him blessed."—How different is this from that unscriptural doctrine, which represents Christ as the destroyer of the greater part of mankind, instead of being "The Saviour of the world!"

The glory of Christ, in connexion with the eternal happiness of ALL people, is pleasingly described, in Psal. xlv. The Psalm ends with a description of the joy of all nations. In verse 1, 2, the glory of the King is described. In verse 3, 4, his victory is mentioned. In verse 6, 7, the permanency of his throne, and his honor above all men is recorded. Verse 8, describes the beauty of his garments—verse 9, 10, 11, the queen, and her maids of honor; ver. 12, 13, 14, the respect paid by the daughter of Tyre, to the king and queen, and the manner in which she and her female companions shall be introduced. Verse 15, the authority which shall be given to the king's children. Verse 17, the extent of the king's honor, and the joy which his person, glory and reign shall cause among all people forever. "I will make thy name to be remembered in all generations; therefore shall the people praise thee forever and ever." Christ's name has been remembered in all generations down to this day, and so it will continue, until all nations call him blessed. This proves, that, "In the multitude of the people is the king's honor." Does this look as though the greater part of men were to be eternally lost? It surely does not!—

We will now notice the 72d Psalm. This whole Psalm contains a description of the glory of Christ's

reign, and the salvation, peace, joy, and safety of those within his dominion, including in the end, all the nations of the earth. The following particulars are worthy of our notice:

1. It is declared, that he shall judge the poor of the people; save the children of the needy; and end all oppression, throughout all the earth, ver. 4.

2. It is stated, that his subjects shall respect and obey him throughout all generations, even as long as the moon shall endure, ver. 5.

3. It is said, that instead of oppressing, distressing, or impoverishing his subjects, his conduct towards them shall be as refreshing as the rain on the mown grass, and as the reviving showers, that cause the earth to bring forth and bud; and that the peace of his reign shall continue with the duration of the moon, ver. 7.

4. David declares that his dominion shall be as extensive as the earth and seas; and that the most remote nations; even the savages of the wilderness, shall with cheerfulness submit to him, and acknowledge the righteousness of his reign; and that all kings shall fall before him, giving up their kingdoms to be ruled by him, instead of attempting to rule others contrary to the law given for all men to obey, ver. 8, 9, 10, 11.

5. We are told, that those in the depth of poverty, shall find him their helper and deliverer; that they shall be redeemed from all deception and distress, and that their lives shall be so valuable in his sight that not one of them shall even be in danger of death or trouble of any kind, ver. 13, 14.

6. A great consolation shall ever be sure to those he befriends, which is that he shall never die; nor cease to be the subject of their prayers, and the object of their highest esteem: "daily shall he be praised." ver. 15.

7. His death is foretold, as taking place previous to all this glory for himself, and benefit to all the sharers in his fulness. The consequences of his death are compared to the abundance of corn which is produced from the small quantity planted in the earth, on a fruitful mountain, the fruit whereof shall shake like Lebanon, ver. 16.

8. The duration of the life of this glorious King, and the extent of the blessings which from him shall extend to men, is described in the following heart-reviving language, "His name shall endure forever; his name shall be continued as long as the sun; men shall be blessed in him; all nations shall call him blessed." This contains the complete accomplishment of the promise made unto Abraham,—"In thy seed shall all the nations of the earth be blest."

9. Nothing but the power of God can accomplish this; which when done, will be the most wondrous thing ever known by angels or men; this will fill the whole earth with God's glory; as at that time, "every knee shall bow, every tongue confess that Jesus is Lord to the glory of God the Father. All things in heaven and earth will be reconciled, and all men and angels will be gathered together in one, and God's will be done, in earth, as in heaven." David, viewing this, declares the end better than the beginning and concludes the whole in this all-important and consolating language, (ver. 18, 19) "Blessed be the Lord God, the God of Israel, who only doth wondrous things; and blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen, and Amen."

ENOCH'S PROPHECY.

Jude ver. 14, 15, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

This prophecy is generally considered as a description of the state of wicked men at the supposed end of this world, when they shall either be struck out of being, or fixed in a state of eternal wretchedness, without a possibility of release; but there is no such thing intimated by this ancient, and glorious prophecy.

In order to understand what is here recorded, it is necessary to take up, in short, the whole subject, written upon by the Apostle. The first thing mentioned (ver. 2.) is "the common salvation," which includes all men; "for God will have all men to be saved, and come to the knowledge of the truth." Jude says, this was the faith once delivered to the saints. God told Abraham, that in his seed should all the nations of the earth be blessed. Next he tells us that there were certain men who denied this doctrine, and taught that all would not be saved. He says that these ungodly men, (or men unlike God,) turned that grace which brings salvation to all into lasciviousness, DENYING a God that will save all, or who makes salvation common; and disowning the Saviour of the world; teaching that only a part should be finally saved, ver. 4.

Peter says, that these men should privily bring in damnable heresies; or declare to some, that their opinion was that only a part should be saved; and though Christ has bought all; yet they, he says, would deny this truth, "denying the Lord that bought them." 2 Peter ii. 1, Peter says, that many would believe this pernicious doctrine of damning a part of men, which should cause the way of truth to be evil spoken of. He farther states that through the love of this world, under pretence of doing good, they would make merchandize of good people; considering them their stock in trade, which should afford them a constant income. These ungodly men, are such as teach, that God will not save all; and on that account are ungodly men, unlike God, loving a world, though lying in wickedness, which love is manifested, in giving his Son to die for the ungodly.

Jude calls these men, "filthy dreamers," as all their doctrine is as far from truth, as a dream is from a reality; such despise dominion, and speak evil of

nities. They treat with contempt the best government on earth, and the men chosen by the people to act for the good of the whole, these men speak evil of, as men of no religion, barely because they refuse to favour them and their damnable doctrines. All this Jude says they do through ignorance of the truth as it is in Jesus; knowing only the traditions of their fathers.

The Apostle says, they follow the example of Cain, who hated his brother, because his own works were evil, and his brother's righteous; the example of Balaam, who wished to curse the innocent for gain, and Core, who rose against the men God appointed to rule the people; and that this should end their career. These men under the name of being religious, kept company with the saints, and pretended to be friends to the poor, though they were a reproach to those who received them. They had the appearance only of what they ought to be. They were clouds which dropped no water; trees without fruit or life.

All these things came through ignorance of the way of righteousness. Enoch declared, that God with his saints would make such an appearance on earth, as to convince these men, that their doctrine and conduct is false, and shew them that their hard speeches, and conduct, was not according to what he commanded. This is very far from destroying them. He will *convince* them all that they are wrong; and this will be the way to bring about a thorough reformation among them.

After telling us how God will convince them of their wrong, by bringing them to the knowledge of the truth, that they may be saved; Jude tells his brethren what their duty to such ungodly men is; not to sentence them to eternal misery as reprobates, though they were sensual, having not the spirit. Some of them they must have compassion upon, and some they must pull out of the fire, hating the garments spotted with the flesh. Ver. 22, 23, "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire." Some zealous, (though less knowing than Jude,) are for pushing them into the fire, instead of pulling them out. This the disciples would have done

to the Samaritans, had their master made them sons of lightning, after making some of them sons of thunder."

There is nothing in this epistle, that looks as though God meant to destroy these ungodly men. He means to *convince* them that they are wrong, and bring them to the knowledge of that truth, which they through ignorance oppose, that they may see that this is eternal life to know God, and Jesus whom he sent to save the world.

AN INCREASED COMPANY.

THE kingdom of God in its beginning, is compared to a "grain of mustard seed," sown in the earth; and in the end to a great mountain to fill the whole earth. In its beginning, but little room was taken up by it, and in the end, there will be no room left for any thing else.

In the book called Revelation, this kingdom is described from beginning to end, in such a manner as to prove beyond a doubt, that the eternal salvation of all men is certain.

In Rev. iv. 2, John says, He saw one on the throne in appearance like jasper, and a sardine stone; with a rainbow round the throne in sight like an emerald.—Round about the throne were four and twenty seats, and on them were four and twenty Elders sitting, clothed in white raiment, with golden crowns on their heads.

After this, John saw four beasts in the midst and around the throne, who were full of eyes before and behind. Each beast had six wings, which were full of eyes within. These beasts were never silent, but were employed day and night in saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." After saying this, the four and twenty Elders fall down before him that sitteth upon the throne, worship, and cast their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory, and honor, and

power; for thou hast created all things, and for thy pleasure they are, and were created." Here observe, the four beasts were the first to begin, and are the same as the grain of mustard-seed. Next are four and twenty Elders; these, with the other twenty-four, make twenty-eight. In chap. vii. John saw twelve thousand out of all the tribes of Israel. These amounted to one hundred and forty-four thousand. In ver. 9, the apostle saw a great increase to the former number. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Behold the increase! From four to twenty-eight, from twenty-eight to one hundred and forty-four thousand! From this to "All nations, kindreds, people, and tongues! These, all dressed the same as the Elders, holding palms in their hands, and sounding *salvation* to their God, and the Lamb! Here is the kingdom increased from the grain, to the great mountain, filling the whole earth!

That every reader may know that the salvation of ALL MEN is meant by the declaration of all nations, kindreds, people and tongues. The apostle further adds, ver. 13,14, &c. That these nations, &c. came out of great tribulation, washed their robes in the blood of the Lamb; and that they should have no more hunger or pain; that "The Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes"

The whole of this subject is taken up in chap. v. 8 to 14, and stated in such a clear light, that to deny the salvation of every individual of the human race, is to deny the plainest declarations recorded in the scriptures of truth.

The following is recorded. "And when he had taken the book, the four beasts, and four and twenty Elders fell down before the Lamb, having every one

them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the Elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb forever and ever. And the four beasts said, Amen; and the four and twenty Elders fell down, and worshipped him that liveth forever and ever."

What can be more glorious than what is here revealed to men, through the Lamb once slain!

1. The four beasts and twenty-four Elders, sing, the Lamb worthy who had redeemed them by his blood, out of every kindred, tongue, people, and nation, and made them kings and priests, to act for those from whom they were redeemed.

2. The Angels round the throne, and ten thousand times ten thousand, and thousands of thousands, join with the beasts and Elders, to sing the same song, "Worthy is the Lamb."

3. Every individual, in heaven, earth, under the earth, in the sea, and all in them, were at last engaged in singing the same song, which the four beasts and Elders first sang, after being redeemed from among those who were afterwards redeemed to sing with them the song of the Lamb. All this the beasts and Elders expected when they sung alone. Therefore, when every creature in heaven and earth sung, the beasts and Elders

stood and heard ; and at certain times, the beasts said Amen, while the Elders fell down and worshipped God, who had brought them to praise him first, and all others afterwards.

This is the finishing of the mystery of God, the restitution of all things ; the reconciling of all in heaven and earth ; the gathering together in one all things in Christ, both which are in heaven and earth ; so that God's will may be done in earth as in heaven. Thus shall there be given to the son of man, " Dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him ; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed, Dan. vii. 14.

Who is the Christian ?

THE greater part of men acknowledge, that a *real Christian* is a good man ; of course a good man is a real Christian. That there are some, who deserve the name of righteous men, is generally allowed. Peter says, " In every nation, he that feareth him and worketh righteousness, is accepted with him." Such an one is, according to the Scriptures a good man—" a Christian."

The general testimony of the Scriptures is, that all are gone out of the way, though made upright ; that all have sinned, and come short of the glory of God ; and that to be righteous, a change must take place in man. This change is described by different words, amounting to the same thing. It is called, " being taught of God ;" "Called out of darkness, into marvellous light"—" Passing from death to life ;"—" Being delivered from the power of darkness, and translated into the kingdom of God's dear Son." " Being born again."—" The eyes of our understanding being enlightened."—" Putting on the new man, which is renewed in knowledge after the

image of him that created him."—"Beholding as in a glass the glory of the Lord, and being changed into the same image, from glory to glory, even as by the Spirit of God."—"Conformed to the image of his Son;" and "new creatures."

All these declarations amount to one thing; a state of reconciliation to God, love to righteousness, and obedience to all things written in God's law to be done.

This does not take place by becoming by profession a Presbyterian, Quaker, Universalist, Baptist, Methodist, Trinitarian, Unitarian, &c. A man may profess a belief in the doctrines of either of the above, and not possess that principle which leads to fear God, and work righteousness. He may be a Christian, or good man, without taking on him any of these names; because there were *Christians*, before any of these names, or denominations were known. We have reason to believe that there are good men among all people of these denominations; because among them all, we find such as fear God and work righteousness.

A Christian, is one by profession, who believes in Christ the Saviour of men; and he is a good man, who has the love of God shed abroad in his heart, by the Holy Ghost, which leads to love righteousness, and hate iniquity. This love worketh no ill to his neighbour; rejoiceth not in iniquity; but rejoiceth in the truth, and extends with knowledge, embracing all whom God loves. This love of God in the heart, is connected with that wisdom from above, which is pure, peaceable, and without partiality.

A Christian, as far as he knows, delights to obey all Christ has commanded; to believe all he has revealed, and expect all promised. This makes him the light of the world, the salt of the earth, a blessing to his generation; happy in a state of reconciliation, an expectant of immortality, and whose character and example will be left for a benefit to the world when he is dead.

Conversation with a Deist in Virginia.

IN August, 1812, in journeying from Washington City to Strasburg, in Virginia, I preached at Paris, a small pleasant village, at the foot of the Blue Ridge, not far from the Shenandoch River. After the meeting, I crossed the river on my way to Strasburg. Soon after crossing the river, the rain descended plentifully, so that it was difficult pursuing my journey.

After riding about one mile, a man came up with me, and asked if I had preached that day at Paris. "Yes Sir." He then said, "You had better put up with me, as it is so uncomfortable travelling." This friendly invitation I accepted, and we soon arrived at his house. I found he was a great farmer, having many slaves in his possession.

After supper, he brought his great Bible, and laid on the table, saying, "Sir, there are some things in that book which I cannot reconcile, which I wish your mind upon." He was then requested to name them.

He observed, "that the Scriptures stated, that all nations were made of one blood, and that the same book mentioned other people beside Adam's children, and that Cain took one of them for his wife" I denied that the Scriptures mentioned any such thing. He could not find it. I then turned to Genesis, iv. 16, 17, and asked him if that was the place. He said yes. After he had read the place, I asked him if the text conveyed any such thing. He said no. Then, (said I) your difficulty arose from ignorance, and not from the Scriptures. This he freely acknowledged.

His next difficulty with the Bible was this: He stated, "That the Scriptures said, the rain-bow was a token to Noah, that the earth should be no more drowned, and that it could not be a new token, as it was common to see a rain-bow after rain. My reply was this, "That until the flood, there had been no rain; for it is said,

Gen. ii. 4, 5, "For the Lord God had not caused it to rain upon the earth;—but there went up a mist from the earth, and watered the whole face of the ground." I further stated to him, that Noah had never seen rain, which shewed his faith great, in preparing an Ark to defend himself and family, from what he had never known to take place on earth. To prove this, I quoted him, Heb. xi. 7. "By faith, Noe, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. I stated that Noah prepared an ark to shelter from a rain which he believed would come, and which the world did not believe, though he declared to them that the flood would certainly come.

He observed that this was the most rational account he had ever heard, and what he had never before thought of. Here we ended this part of the conversation.

He next stated, "that there was one thing in the Bible that he could never understand, which was, "The *resurrection of the dead.*" "Now (said he) I believe in Creation, this is my bible, and I see nothing in all Creation, which leads me to believe that a man can live again, after he is dead. Could I find it in my book I would believe it.

To this, I added the following; "Sir, if I cannot find the resurrection in your book. I will not believe the account of it in my book, the bible; and I will go further, if I cannot find all in my book, that is in yours, and more, and if that more is not in harmony with your book, I will give up the Bible, and read in future, only what is in yours." He replied, "That is fair. My father, said he, is a Baptist minister, and I believe that if he should give up all in his creed, not found in Creation, he would give up two thirds of his religion."

Having heard this, I proceeded to prove the resurrection from creation. To do this I gave him an account of what is called the butterfly-worm, which he said he was acquainted with. I observed that this worm, after a certain time, turned into a blueish egg, hung from

the rain nine days, and then came out of the shell, a large beautiful butterfly, flew with ease through the air, and drew the honey from various flowers of the field, and appeared like another creature. Now, said I, in this creature, you see *life*, *death*, and *resurrection* to newness of life. He acknowledged the truth of this. This then is the resurrection, found in your book.

I next mentioned another worm, which apparently died from October to June, and then came out a butterfly, with black and yellow wings. Here, said I, is *life*, *death* through the winter, and the *resurrection* in a new and pleasing form, the summer after death. This he confessed was a resurrection, found in his book. The next resurrection he found in his book, was that of the grain. This you bury in the ground, where it dies, and then in part rises again The next year, you go into your field where the wheat was buried, and several feet from the ground, on the highest part of it, you find wheat again. Is not this a resurrection? He acknowledged it was, though he had never before thought of the subject as a resurrection.

Having found these things as a rising from the dead in his book; I quoted the words of Paul concerning the resurrection, as illustrated by the sowing of grain. 1 Cor. xv. 36—44, "That which thou sowest, is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain, but God giveth it a body as it hath pleased him, and to every seed his own body. So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." This he knew was a resurrection, though he had before considered it as an incredible thing that God should raise the dead. This ended the conversation upon that subject.

☞ *Remarks on the Resurrection for consideration.*

Every thing sown, in the resurrection of it, after being sown, produces its own likeness; "To every seed God gives its own body." Wheat never can produce

any thing but wheat, however differently it may appear after the resurrection of it from the earth. All men are descendants from Adam, the son of God; his image all men bear for they are all as he was. "As is the earthy, such are they that are earthy; and however different men are from each other here, they will as certainly bear the image of Christ at the resurrection, as they bear the image of Adam before death. 1 Cor. xv. 49, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." As the first state includes all men, so certainly will the last include them all.

2. The prevailing opinion concerning the last resurrection is, that all will be raised; some righteous, and some wicked. The righteous to be rewarded, and the wicked punished. What will the righteous be rewarded for, when the best man is to his Maker an unprofitable servant; being in this life more expense certainly, than income to his owner. A murderer is put to death by the command of his Creator, as a punishment for his crime; and after all this, according to men's doctrines, he is to be raised and punished again for the same crime, and that punishment to be eternal, though Paul says, "He that is dead is freed from sin." "I speak as unto wise men, Judge ye what I say."

According to Paul's description of the resurrection, 1st Cor. xv. chap—all will be raised immortal; he makes no mention of two classes of men at the resurrection. "As in Adam all die, even so in Christ shall all be made alive."

Anecdote of the King of Prussia.

Not many years past, a clergyman in the kingdom of Prussia, by searching the scriptures, was led to give up the doctrine of endless misery, being convinced that the salvation of all men was clearly revealed in the writings of the Apostles and Prophets. As an honest man, he

was constrained to preach against what he had before considered true. This greatly alarmed the parish, and particularly the leading men, who exhorted them to desist from such a dangerous mode of preaching. This only served to increase his zeal, in what he considered a good cause.

At length, the parish officers told him they would present a complaint against him to his majesty, unless he would preach endless misery. All this made him more bold in preaching salvation to all. The king soon received a letter, and wrote to the clergyman, directing him to read the king's letter to the congregation at the close of the afternoon service. This he informed the people of, and when they were all seated, he read the following from the king :

"Seeing my Prussian subjects in the parish of ——, are so fond of eternal misery, This is to certify them, that they have my full consent to be damned to all eternity, if they choose it.

Signed, KING OF PRUSSIA."

This letter so mortified his opposers, that they renounced the old cruel doctrine, and believed that God our Creator regards the works of his hands.

Like and Likened.

WHEN one thing is like another, it is considered an exact resemblance. Thus one thing not seen, is known by that which is seen, and in this way, one is a sample of much or many.

It is said, (Exodus xvi. 31) "The manna was *like* Coriander Seed, white." One was known by the other. Moses hewed out two tables like the first, David says, (Psal. i. 8, "He shall be *like* a *tree* planted by the rivers." It is said of Christ, "The Spirit descending *like* a dove." Of the man with a withered hand, it is said, (Math. xii. 13,) "It was restored *like* the other;"

meaning it was entirely well. John says, "When he shall appear, we shall be *like* him." "Who shall change our vile body, that it may be fashioned *like* unto his glorious body." These places of scripture shew that to be *like* any thing, is to be exactly represented by it.

Jesus Christ tells us what the kingdom of heaven is like; or what is an exact resemblance of it; so that a kingdom then not known, by what was known, might be understood. He says the kingdom of heaven is like four things,

1. A grain of mustard seed. (Matth. xiii. 81.) "The kingdom of heaven is *like* to a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge on the branches thereof."

In this likeness, we may notice the following: 1, The mustard seed is all of *one nature*, so is the kingdom; it is 'RIGHTEOUSNESS, PEACE, and JOY in the Holy Ghost.' 2, It is the smallest seed, that produces a tree. The kingdom of heaven began with the king, and two subjects; "Simon Peter, and Andrew his brother."—Though small at first, yet it is to become the greatest among kingdoms; it will subdue all others, and fill the whole earth: so that all men shall find in it, *shelter* and *protection*."

2. The kingdom of heaven is like LEAVEN. (Math. xiii. 33) "The kingdom of Heaven is *like* unto LEAVEN, which a woman took, and hid in three measures of meal, till the whole was leavened." The first thing the kingdom is *like*, shews its nature, which is to increase, and benefit. This likeness, (the leaven) shews its operation on all men. The leaven operates on the meal for good. The principles of the kingdom, operate to make men righteous, peaceable, and happy; and these principles will operate, till all men are made holy. "Till the whole is leavened." When the meal is once leavened, it can never be brought back to its former state. This will give all men life and immortality, from which they can never fall.

3. The kingdom of Heaven, is like TREASURE of more value, than all other possessions. Math. 13, 44. "Again, the kingdom of Heaven is LIKE unto TREASURE hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

Here the kingdom is compared to one thing; an hidden TREASURE, amounting to more than any man can possess without it. This contains the unsearchable riches of Christ which was hid from ages and generations; but is now made manifest through preaching.

4. The kingdom is like the highest prized pearl ever seen. Math. 13, 44. "Again the kingdom of Heaven is like to a merchantman, seeking goodly pearls; who, when he had found one PEARL of great price, went and sold all he had, and bought it."

The kingdom is here compared to ONE PEARL, of great price; this is all one, there are no opposite parts in the pearl; nor is there any in the kingdom which is to make all *like* it, as the leaven does the meal.

In the four things which the kingdom is *like*;—the "MUSTARD SEED,"—the "LEAVEN,"—the "TREASURE;"—and the "PEARL," observe how these things exactly describe it. The Mustard Seed, shews that the kingdom is of an increasing nature, as to size, and usefulness. The LEAVEN, shews that the nature of it is to make an alteration in all men for the better. The TREASURE shews, that all who are saved and made better, shall be enriched by the same; and the best Pearl which is used for ornament, teaches us that the design of the kingdom is, to bring all men to the highest state of glory and beauty, even to glory, honour, immortality and eternal life. These things are what the kingdom of Heaven is LIKE.

We will now shew what it is LIKENED unto. If the kingdom of God is like the above four named things, it cannot be like any thing opposite to these things mentioned by Christ. Men may *liken* it to things which do not resemble the kingdom, or government of God

among men. Jesus tells us to what the kingdom should be likened by men after his departure. Math. xxv. 1, 2.

"Then shall the kingdom of heaven be *likened* unto ten virgins, which took their lamps, and went forth to meet the bridegroom; and five of them were wise, and five were foolish."

Jesus Christ, in these verses, does not tell us that the kingdom is *like* ten virgins of opposite characters; but that after the rise of false prophets, and false Christs, the kingdom should by them be *likened* to five wise virgins, and five foolish ones. He has told us what the kingdom is *like*; and every similitude different from his, must be considered untrue. From the day that false teachers arose, down to this time, the kingdom has been *likened* to opposite things; and instead of gathering in one at the end, all things in Christ; men have been, and are now taught, that at the close, or end of all things, there will be an eternal separation between the wise and foolish.

This parable of the ten virgins, is an exact description of Calvinism, and Arminianism. *Calvin* taught that by an eternal decree, one part of men, would be locked in heaven, so that they cannot get out; and the other part, locked out, so that they cannot get in. Some men from this parable, have supposed that one half of men were elected to happiness, and one half reprobated to eternal misery. *Arminius* taught the same doctrine in the end; the salvation of some, and the eternal misery of others; though not by election and reprobation, but by their good and evil works, connected with what God and Christ will do for those who labour hard to help themselves.

This mistake between what the kingdom is LIKE, and to what it has been LIKENED, has caused much confusion, division, contention, persecution and death among the offspring of God, and much of this will remain, until men know and believe what the kingdom is *like*, and thus distinguish between LIKE, and LIKENED.

Seven things, which prove, that God's eternal purpose is, the eternal salvation of all men.

"AS there is but one centre of essential and eternal Union, whatever serves to unite any two things, belongs to the *ground* of the Union of all things; and every centre draws every thing within its jurisdiction to itself.

Now God is that ONE CENTRE under whose control are all things: and all of his plan, and the execution of it, are but manifestations of his own character; of course, whatever belongs to his plan, or to the execution of it, must have a tendency to unite all things together; and must answer, also, exactly, to his essential character. Therefore,

As preliminary to what may be said, I will state the seven following axioms.

1. God is *One;* therefore nothing can be said to belong to his plan, or the execution of it, but what serves to unite all things in one.*

2 God is *Love;* therefore all that is connected with his plan, or to the execution of it, must serve to do away hatred, and promote love; and must be good and merciful in its tendency and end.

3. God is *Holy;* therefore nothing can belong to his plan, or to the execution of it, but what serves to put an end to corruption, and promote holiness.

4. God is unlimitedly and endlessly *Good;* therefore nothing can ever come within the bounds of his plan, or the execution of it, but what is designed to *promote* the good of all his creatures.

5. God is a *Saviour;* therefore nothing can be at his disposal, which is worth saving, but what will be saved.

* The reader will remember that sin is not a thing, but the wrong exercise or practice of a thing.

6. God is the *First* and the *Last;* therefore no other opposite being can ever exist co-eternal with himself.*

7. God is an *Enemy to the kingdom of darkness;* therefore he can never do any thing that will serve to establish that kingdom.

These seven axioms, if fairly canvassed, are considered to be a summary view of the character of Jehovah, and a light which will direct to the proper *ground* of the *Union* of all the doctrines which are to be believed, of his Universal plan of providence and grace.

According to the truth of these axioms, every doctrine which disagrees with them, is a centrifugal doctrine; but every one with which they will unite is *centripetal*, and of the gospel; and whatever doctrine unites them all in one, is the *ground* of the *Union* of *all* doctrines.

The two candidates for this office are, the doctrine of Endless Torments, and the doctrine of Universal Salvation. Which ever of these doctrines agrees with these seven axioms, and will unite them all in one, is the doctrine sought for; which will unite all the doctrines in the christian religion. Now it is easy to see that not *one* of these seven axioms will agree with the doctrine of Endless Torments; but that they will *all* harmonize in the doctrine of Universal Salvation.

The first axiom supposes; that the finishing work will be to unite all things in *one*, as the apostle Paul has proved. Eph. i. 9, 10; "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in ONE all things in Christ; whether they be things in heaven or things in earth, in him." This accords with the doctrine of Universal Salvation, but the doctrine of Endless Torments contradicts it, and supposes that there will be an endless *separation* among mankind.

* The idea that saints and angels will exist co-eternal with God, does not militate with this axiom, for they are considered as one with him.

2. The second argues ; that at last all beings will be saved from their animosities and hatred to their Maker and one another, and be completely reconciled in love and harmony ; according to what is expressed in Col. i. 9, 20 ; "For it pleased the Father that in him should all fulness dwell ; and having made peace by the blood of his cross, by him to reconcile all things to himself, whether they be things in heaven or things in earth." The doctrine of Endless Torments will not admit this, for that implies eternal broils and envyings among a part of mankind both against God and each other ; but the doctrine of Universal Salvation vindicates the same thing.

3. The third demonstrates ; that God hath designed so to extend the power and efficacy of his grace as to cleanse all that has been defiled by sin, and promote, in the same beings, holiness and life ; as is expressed in Rom. v. 20, 21 ; "But where sin abounded, grace did much more abound ; that as sin hath reigned unto death, so might grace reign through righteousness unto eternal life by Jesus Christ our Lord ;" and in Dan. ix. 24 ; "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and make an end of sin." One with this idea is the doctrine of Universal Salvation ; but the doctrine of Endless Torments is altogether inadmissible on this ground ; for the endless existence of *sin* and *corruption*, are *necessary* to the existence of torment so long.

4 The fourth is a proof; that all God's creatures must finally and equally, according to their capacity, be made partakers of his goodness ; because all that God doeth to any man, or that he can ever do to any one, must be designed for, and must have a tendency to promote his good ; and is the sum of what is expressed in Psal. cxlv. 9 ; "The Lord is good to all, and his tender mercies are over all his works ;" and in Zeph. iii. 8, 9 ; "Therefore wait ye upon me until the day that I rise up to the prey ; for my determination is to assemble the nations, that I may gather the kingdoms, to pour upon them mine indignation, even all my fierce wrath ; for all the

earth shall be destroyed with the fire of my jealousy; for then will I turn unto the people a pure language that they may all call upon the name of the Lord, and serve him with one consent." The Universal doctrine corroborates this testimony; but the doctrine of Endless Torments renders it impossible to be true, for that requires that God should inflict a punishment upon a part of mankind, that cannot be designed to promote their good; but which will extort dreadful blasphemies from them instead of giving them a pure language, that they might all call upon the name of the Lord and serve him with one consent.

5. The fifth declares; that nothing can be at God's disposal which is worth saving, but what will be saved; agreeably to the following scriptures: John vi. 39, Acts iii. 20, John iii. 35, "For the Father loveth the Son, and hath given all things into his hands: And this is the Father's will that sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day. And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of the RESTITUTION of all things, spoken of by the mouth of all his holy prophets since the world began." The doctrine of Endless Torments stands opposed to all this; for according to that, millions of precious souls, each worth more than a thousand worlds, instead of being *saved* by the Saviour, will be sentenced by him to endless destruction, so that not *half* of what the Father hath made and given to the Son, will ever be restored; but the doctrine of Universal Salvation agrees perfectly with both the axiom and the scriptures.

6. The sixth supposes; that no opposite being to God can exist co-eternal with him; but that Satan, who is his foe, must be *destroyed* with all his works, as the scriptures declare; Heb. ii. 14, 15; "For as much, then, as the children are partakers of flesh and blood, he also took part of the same, that thro' death he might DESTROY him that had the power of death, that is, the Devil; and 1 of John, iii. 8; "For this purpose

was the Son of God manifest, that he might destroy the WORKS of the devil." Very different from the doctrine of Universal Salvation; the doctrine of Endless Torments contradicts this, also, and ascertains that both Satan and his works will run co-eternal with God himself.

7. The seventh, and last axiom; renders it impossible for God to do any thing that will serve to perpetuate, or establish the kingdom of darkness; but that he will destroy it completely, and build up his own, and so there will *remain* but *one* kingdom; which is what Paul expressed to the Corinthians; I. of Cor. xv. 24, 25; "Then cometh the end, when he shall have delivered up the kingdom to the Father; when he shall have put down all rule and all authority; for he must reign till he hath put all enemies under his feet." This is exactly what the doctrine of Universal Salvation looks forward to; but, O how different from it, is the doctrine of Endless Torments!"

The Resurrection.

WE have promised our readers some remarks on the resurrection, described by Paul. in Rom. viii. 19—23. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also, shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

The following must suffice at present:

1. The Sons of God, mentioned here. By these, Paul means himself, the apostles, and all believers, who he says, have the first fruits of the spirit, or that which all shall have at last.

2. All men expect and wait for that resurrection and immortality, which those who have the first fruits of the spirit know shall in the end be given to all.

3. Men generally submit to death, on account of him, (Christ,) who shall raise them up again, and give them immortality and eternal life.

4. All creation is in labor, to bring forth something of importance to man, even everlasting good.

5. Paul tells us, what will be the consequence of all this, viz. the adoption, or the redemption of our BODY, the whole human family; the BODY of Christ, who is the head of every man: risen from the dead, the first fruits of them that slept. For "since by man came death, by man came also the resurrection from the dead." "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Thus shall the sin of the world be taken away; and there be no more death, for it shall be swallowed up in victory; and mortality swallowed up of life.

THREE VIEWS

OF

GOD's *PLAN* IN CREATION.

1. CALVINISM.

1. VENGEANCE and Love, awake! and bring to birth
Hopeful and hopeless millions from the earth;
Let keen, immortal pow'rs, their souls possess,
Suited to happiness, or long distress.

2. To praise my glory, let the first be giv'n,
Never to hope, aright, for joys in heav'n,
But sink to endless woe ? and fix their fate
As changeless, and as lasting, as 'tis great.
3. This *Justice* does require—and what remain,
Let Mercy share, and shun eternal pain ;
Let all, alike, to sin subjected be,
The mean of future bliss and misery.
4. Those whom I made to love, I call my sheep ;
And must, from *final* loss, securely keep ;
The rest are goats, and tares, and Satan's sons,
Although *I made* them like my lovely ones.
5. Now go, my Son—with Satan share the spoil,
And on my *chosen* cast a heav'nly smile ;
Though great their sins and sorrows, love them still,
And save and bring them to my holy hill.
6. But *most* of all my works, our *Foe* must share ;
To tempt, delude, and lead to long despair :
Lend such no aid, nor look with pity's eye ;
Leave them to Satan and they all will die.
7. Teach all to love their neighbors whom I made
In wrath and hatred for eternal shade ;
To seek their good whose ruin I design,
To pray for goats and tares which are not mine.
8. Lo ! Now I give thee charge ; and pow'r I give ;
Do all my will—and bring a *few* to live .
But bid reluctant nature on to turn,
'Till men, *most of them*, fitted are to *burn*.
9. When all is done, the saints will praise me well,
To see these hated objects burn in hell :
And burn they must, degrees beyond account,
Else mar'd will be the praise of Zion's Mount.
10. The Father spoke—the sun, eclips'd, appear'd :
Night's empire fell, in part, but chiefly *rear'd* ;
The Seraph's drop'd their wings, and silent by,
Lay, the shrill harp that us'd to sound so high.
11. Two kings are crown'd, if subjects monarchs make,
And both their sep'rate jurisdictions take ;
Christ hath, in part, his Father's works restor'd,
And o'er them reigns, Deliv'rer, King and Lord.

12. Satan, quite diff'rent from his fear before,
But as he wish'd, is troubled now no more;
He fear'd destruction—but he lives and reigns
O'er more than Christ, and will while God remains.

2. ARMINIANISM.

1. Power divine, awake! and from the earth,
Let *doubtful* millions usher into birth;
With keen, immortal powers, suited to dwell
In heaven above, or in eternal hell.
2. Suspend events, all thought beyond, so vast;
On man's volition, while his hour shall last;
Permit a tempter, cruel, strong, who may,
Who surely *will*, delude their souls astray.
3. When wrapt in dark, and deathly veils of sin,
Entail'd propensities, and weak within,
Provide a Saviour—rather, *offer* send
Of life eternal, and assistance lend.
4. From many ages all their hope conceal,
To num'rous others, gospel truth reveal:
At sixty years, let *some* repent of sin,
Others destroy the day they first begin.
5. When bound in hell, incline none to restore,
Whether for million sins, or three or four:
But fix their fate, and make them *strong* to bear
My wrath divine, in remed'less despair.
6. As many years let floods of torment rise,
As twink'ling stars that speck the gloomy skies;
Or dust of earth, or particles of light;
The distant end still fleeing far from sight.
7. As many *more increase* the fire of hell,
As all of these, when multipli'd can tell;
When numbers *faint* and *fancy fails* to run,
THEN let eternal woe be BUT BEGUN.
8. In view of these, place all the happy race,
Who by a work or two, had shun'd the place;
But let no bowels yearn—no falling tear
From Christ, though once he *bled*, nor saint appear.

9. To make the mother, while her child shall cry,
In useless wailings but for leave to *die*:
O 'dore my justice, banish from her far
Nat'ral affection, and all tender care,
Though such, *brute-beasts*, in scripture language are.
10. The Father spoke—the Son obed'ent went,
Offer'd his grace, but men would not repent;
A few adher'd, and wish'd to share the crown,
But most to Satan's seat was sentenc'd down.
11 The angels rose, but could not fairly scan,
Whether to sing to God, to Christ, or man:
The lyre was useless, and lay silent by,
While constant jarrings sound, 'tis *You* or *I*.

3. UNIVERSALISM.

1. Awake! Eternal Love, and from the earth
Let *hopeful* millions usher into birth;
Thine Image give, and fit them *all* to raise
Unbounded Pæans to their Maker's praise.
2. To make my glory more conspicuous shine,
And man more happy in my praise divine;
A plan devise which will my grace reveal,
In saving souls from mis'ry, death and hell.
3. The bitter cup in man's volition place,
The sure insolvency of all his race;
Thus all to vanity subject, but still
Preserve in hope—this is my holy will.
4. When all are lost, and in their nature dead,
By union with their first, and fed'ral head;
Reveal thyself, that, to their nature join'd,
Eternal life may flow to all mankind.
5. Let, by degrees, the day and night divide,
To teach the world their darkness, shame, and pride,
Their prodigal *Free-will*—and what would be,
If left to self, their final destiny.
6. But yet be near, my Son, when foes invade,
Lest some one spirit fail which I have made:
Correct, and punish men for good, but stay
Thy rod—the precious soul might waste away.

7. Behold! My Son. All pow'r to thee is given,
With all that I possess in earth or heav'n;
Thou art my Heir—go, do my blessed will,
And what my law requires in man, fulfil.
8. Go, take the bitter cup—man's freedom *Free*,
Be, for my wand'ring sheep, the way to Me.
Gird on my might—my sword of truth employ;
Destroyers of the lower world destroy.
9. To thee I give the charge of all that's made:
Restore all that have wander'd from their Head.
Let not the wheels of nature cease to roll,
'Till in thee centre ev'ry living soul.
10. The FATHER spoke.—the Sun refulgent bright,
Shone through thick vapours of eternal night;
Struck her dark portals open to the day:
And endless burnings swept the chaff away.
11. All that was, Satan finish'd—ALL IS NEW,
And second Eden kindles into view—
A world is free; a Conq'ror now they own,
And shouting, crown him on the golden throne.
12. No tongue is silent—ev'ry creature sings;
Through vast immensity the echo rings:
The KING of GLORY! all respond as one;
The KING of GLORY! rolls the triumph on:
'Tis DONE in God—and MUST in man be DONE.

These three ideas are supposed to be the real definition of the three systems, though not what each individual of the orders may be apprised of.

TO SUBSCRIBERS.—Some things promised in our former number, and many things proposed to be written upon by our correspondents, are unavoidably omitted in this number, for want of room, which shall appear in our next.

☞ Those Subscribers and Agents who have not forwarded the money for the *Herald*, according to the proposals, will confer a favor, by forwarding the same to the Editor in Boston, by mail, or otherwise, as soon as is convenient.